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The function of the state university

Chapel Hill, N.C.

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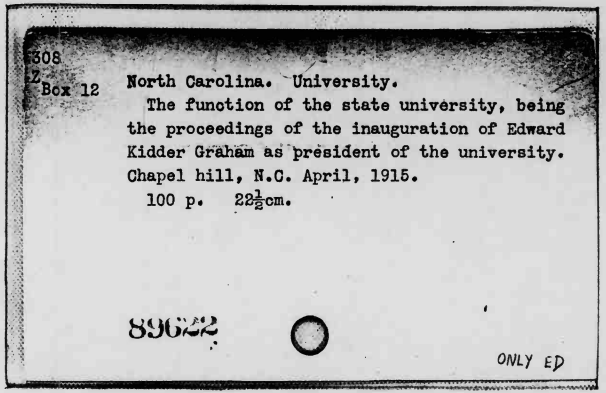
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The Function of the State University

The University of North Carolina

THE FUNCTION OF THE STATE UNIVERSITY

THE UNIVERSITY OF NORTH CAROLINA

THE FUNCTION OF THE STATE UNIVERSITY

BEING THE PROCEEDINGS OF THE INAUGURATION OF EDWARD KIDDER GRAHAM AS PRESIDENT OF THE UNIVERSITY OF NORTH CAROLINA

CHAPEL HILL, N. C.
APRIL, 1915

INAUGURAL PROGRAMME

INAUGURAL EXERCISES
IN MEMORIAL HALL

at eleven o'clock
GOVERNOR LOCKE CRAIG, presiding

INVOCATION
EDWARD RONDTHALER
Bishop of the Moravian Church

ASPECTS OF HIGHER EDUCATION

ABBOTT LAWRENCE LOWELL
President of Harvard University

FRANK JOHNSON GOODNOW
President of Johns Hopkins University

EDWIN ANDERSON ALDERMAN
President of the University of Virginia

JOHN HUSTON FINLEY
President of the University of the State of New York

PRESENTATION OF THE PRESIDENT
FRANCIS PRESTON VENABLE
Venable Professor of Chemistry

ADMINISTRATION OF THE OATH OF OFFICE
WALTER CLARK
Chief Justice of the Supreme Court of North Carolina

INDUCTION INTO OFFICE
LOCKE CRAIG
Governor of North Carolina

INAUGURAL ADDRESS

EDWARD KIDDER GRAHAM
President of the University of North Carolina

GREETINGS

STATE UNIVERSITIES

GEORGE HUTCHESON DENNY
President of the University of Alabama

THE COLLEGES OF THE STATE

WILLIAM JOSEPH MARTIN
President of Davidson College

THE PUBLIC SCHOOLS

JAMES YADKIN JOYNER
Superintendent of Public Instruction

THE ALUMNI

GEORGE STEPHENS
Of the Class of 1896

THE STUDENT BODY

THOMAS CALLENDINE BOUSHALL
Of the Class of 1915

THE FACULTY

LUCIUS POLK MCGEHEE
Dean of the School of Law

UNIVERSITY HYMN

(The audience is requested to rise and join in the singing)

BENEDICTION

BISHOP EDWARD RONDTHALER

MUSIC

(The audience is requested to stand while the academic procession is passing out)

ORDER OF ACADEMIC PROCESSION

PROFESSOR JOSEPH HYDE PRATT, Ph. D.
Grand Marshal

FIRST DIVISION

STUDENT BODY WITH EXCEPTION OF GRADUATES AND SENIORS

To assemble at the Law Building at ten o'clock

T. C. LINN, '16
Marshal

PROFESSIONAL SCHOOLS

SENIOR LAW CLASS
J. M. TURBYFILL, President

JUNIOR LAW CLASS
OSCAR LEACH, President

SECOND YEAR MEDICAL CLASS
GEORGE C. SINGLETARY, President

FIRST YEAR MEDICAL CLASS
H. B. WADSWORTH, President

PHARMACY CLASS
ROGER MCDUFFIE, President

THE COLLEGE

JUNIOR CLASS
MCDANIEL LEWIS, President

SOPHOMORE CLASS
E. L. MACKIE, President

FRESHMAN CLASS
G. C. TENNENT, President

SECOND DIVISION

THE CLASS OF 1898

To assemble at the University Inn at quarter past ten o'clock

RICHARD S. BUSBEE, '98
Marshal

THIRD DIVISION

ALUMNI OF THE UNIVERSITY OF NORTH CAROLINA

To assemble at the University Inn at quarter past ten o'clock

ALBERT L. COX, '04
Marshal

FOURTH DIVISION

COUNTY AND CITY SUPERINTENDENTS OF NORTH CAROLINA SCHOOLS, AND TEACHERS IN PUBLIC AND PRIVATE SCHOOLS

To assemble in the Geological Laboratory in New East Building at quarter past ten o'clock

PROFESSOR N. W. WALKER, B. A.
Marshal

FIFTH DIVISION

COUNCIL OF STATE; STATE OFFICERS; COMMITTEES AND MEMBERS OF THE GENERAL ASSEMBLY

To assemble in the lecture room in Chemistry Hall at quarter past ten o'clock

PROFESSOR CHARLES LEE RAPER, Ph. D.
Marshal

SIXTH DIVISION

TRUSTEES OF THE UNIVERSITY

To assemble in the office of the Business Manager in Alumni Building at quarter past ten o'clock

PROFESSOR JAMES M. BELL, Ph. D.
Marshal

SEVENTH DIVISION

MEMBERS OF THE GRADUATE SCHOOL AND SENIOR CLASS OF THE COLLEGE

To assemble at the Old East Building at ten o'clock

D. L. SECKINGER, President Graduate School
and
GEORGE EUTSLER, President Senior Class
Marshals

EIGHTH DIVISION

JUSTICES OF THE SUPREME COURT OF NORTH CAROLINA

To assemble in the Treasurer's office in the Alumni Building at quarter past ten o'clock

PROFESSOR P. H. WINSTON
Marshal

WALTER CLARK, LL. D., Chief Justice
PLATT D. WALKER, LL. D., Associate Justice
WILLIAM A. HOKE, LL. D., Associate Justice
GEORGE H. BROWN, LL. D., Associate Justice
WILLIAM R. ALLEN, LL. D., Associate Justice

NINTH DIVISION

DELEGATES OF LEARNED AND PROFESSIONAL SOCIETIES AND ASSOCIATIONS IN THE ORDER OF SENIORITY OF THEIR ORGANIZATION

To assemble in the Physics lecture room in Alumni Building at quarter past ten o'clock

PROFESSOR PARKER HAYWOOD DAGGETT, B. S.
Marshal

American Philosophical Society
PROFESSOR WALTER LECONTE STEVENS, Ph. D.

Academy of Natural Sciences of Philadelphia
PROFESSOR H. V. WILSON, Ph. D.

New York Academy of Sciences
PROFESSOR CHARLES BASKERVILLE, Ph. D.

Boston Society of Natural History
PROFESSOR COLLIER COBB, M. A.

Smithsonian Institution
PROFESSOR MITCHELL CARROLL, Ph. D.

American Society of Civil Engineers
DEAN DAVID CARLISLE HUMPHREYS, C. E.

American Philological Association
PROFESSOR ASHTON WAUGH MCWHORTER, Ph. D.

National Education Association of the United States
FRANK M. HARPER, M. A.

American Institute of Mining Engineers
PROFESSOR JOSEPH HYDE PRATT, Ph. D.

American Chemical Society
PROFESSOR W. LASH MILLER, Ph. D.

American Academy of Medicine
CHARLES M. HAZEN, M. D.

American Bar Association
P. A. WILLCOX

Archæological Institute of America
PROFESSOR MITCHELL CARROLL, Ph. D.

American Society of Mechanical Engineers
PARK A. DALLIS, Honorary Vice-President

American Forestry Association
J. S. HOLMES, M. F.

North Carolina Teachers' Assembly
SUPERINTENDENT FRANK M. HARPER, M. A.

Modern Language Association of America
PROFESSOR C. ALPHONSO SMITH, Ph. D., LL. D.

American Historical Association
PROFESSOR WILLIAM KENNETH BOYD, Ph. D.

American Institute of Electrical Engineers
PROFESSOR PARKER HAYWOOD DAGGETT, B. S.

American Economic Association
PROFESSOR WILLIAM H. GLASSON, Ph. D.

Geological Society of America
PROFESSOR JOSEPH HYDE PRATT, Ph. D.

American Folk Lore Society
PROFESSOR F. C. BROWN, Ph. D.

New York Academy of Political Science
PROFESSOR WILLIAM H. GLASSON, Ph. D.

American Psychological Association
PROFESSOR EDWARD FRANKLIN BUCHNER, Ph. D.

American Mathematical Society
PROFESSOR WILLIAM HOLDING ECHOLS, B. S., C. E.

Washington Academy of Sciences
PROFESSOR MITCHELL CARROLL, Ph. .

North Carolina Academy of Science
PROFESSOR J. J. WOLFE, Ph. D.

American Society of Zoologists
PROFESSOR JOHN IRVING HAMAKER, Ph. D.

General Education Board
EDWIN ANDERSON ALDERMAN, D. C. L., LL. D.

Carnegie Foundation for the Advancement of Teaching
CLYDE BOWMAN FURST, M. A. ,Litt. D., Secretary

Federation of American Societies for Experimental Biology
PROFESSOR THEODORE HOUGH, Ph. D.

Illuminating Engineering Society
PROFESSOR WILLIAM HAND BROWN, JR., B. A.

TENTH DIVISION

DELEGATES OF UNIVERSITIES AND COLLEGES IN THE ORDER OF SENIORITY OF THEIR ORGANIZATION

To assemble in the Physics Laboratory in Alumni Building at quarter past ten o'clock

PROFESSOR CHARLES H. HERTY, Ph. D.
Marshal

Harvard University
PRESIDENT ABBOTT LAWRENCE LOWELL, LL. D.

William and Mary College
PROFESSOR R. M. CRAWFORD, M. A.

Yale University
CHARLES J. HARRIS, Alumnus

University of Pennsylvania
HUBERT ASHLEY ROYSTER, M. D., Alumnus

Princeton University
JOHN L. CALDWELL, M. A., LL. D., Alumnus

Columbia University
DEAN FREDERICK J. E. WOODBRIDGE, M. A., LL. D.
PROFESSOR GEORGE B. PEGRAM, Ph. D.

Rutgers College
PRESIDENT WILLIAM H. S. DEMAREST, D. D., LL. D.

Dartmouth College
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Georgetown University
CLEMENT MANLY, Alumnus

Salem College
PRESIDENT H. E. RONTHALER, M. A., B. D., D. D.

Washington and Lee University
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Hampden-Sidney College
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University of the State of New York
PRESIDENT JOHN FINLEY, M. A., LL. D.

St. Johns College
PRESIDENT THOMAS FELL, Ph. D., D. C. L., LL. D.

University of Pittsburg
CHANCELLOR SAMUEL B. MCCORMICK, D. D., LL. D.

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University of South Carolina
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Princeton Theological Seminary
C. G. VARDELL, D. D., Alumnus

University of Virginia
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REVEREND EDGAR HUNT GOOLD, B. A., Alumnus

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New York University
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Wesleyan University
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CLINTON N. RACKCLIFFE, Alumnus
University of Illinois
PRESIDENT EDMUND J. JAMES, Ph. D., LL. D.

Purdue University
PROFESSOR H. E. SATTERFIELD, M. E., Alumnus

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DEAN MARION REILLY, B. A.

University of Texas
PROFESSOR WILLIAM BATTLE PHILLIPS, Ph. D.

Mount Holyoke College
PROFESSOR ELIZABETH E. SHEARER, B. A., Alumna

Clark University
PROFESSOR JOSIAH MORSE, Ph. D.

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Georgia School of Technology
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Emory University
DEAN PLATO T. DURHAM, D. D.

ELEVENTH DIVISION

FACULTY OF THE UNIVERSITY OF NORTH CAROLINA

To assemble in the Dean's office in the Alumni Building at quarter past ten o'clock

DEAN MARVIN HENDRIX STACY, M. A.
Marshal

TWELFTH DIVISION

To assemble in the President's Room in Alumni Building at quarter past ten o'clock

PROFESSOR J. G. DE ROULHAC HAMILTON, Ph. D.
Marshal

KEMP P. BATTLE, M. A., LL. D.
President of the University of North Carolina, 1876-1891

GEORGE T. WINSTON, M. A., LL. D.
President of the University of North Carolina, 1891-1896

EDWIN ANDERSON ALDERMAN, D. C. L., LL. D.
President of the University of Virginia
President of the University of North Carolina, 1896-1900

FRANCIS PRESTON VENABLE, Ph. D., D. Sc., LL. D.
President of the University of North Carolina, 1900-1914

EDWARD KIDDER GRAHAM, M. A., D. C. L., LL. D.
President of the University of North Carolina

LOCKE CRAIG, B. A.
Governor of North Carolina

JOSEPHUS DANIELS, LL. D.
Secretary of the Navy

ABBOTT LAWRENCE LOWELL, LL. D.
President of Harvard University

FRANK J. GOODNOW, M. A., LL. D.
President of Johns Hopkins University

JOHN H. FINLEY, M. A., LL. D.
President of the University of the State of New York

EDWARD RONTHALER, D. D.
Bishop of the Moravian Church

GEORGE H. DENNY, LL. D.
President of the University of Alabama

WILLIAM J. MARTIN, Ph. D.
President of Davidson College

JAMES Y. JOYNER, LL. D.
Superintendent of Public Instruction

LUCIUS POLK MCGEHEE, B. A., LL. B.
Dean of the School of Law

GEORGE STEPHENS, B. A.
Of the Class of 1896

THOMAS CALLENDINE BOUSHALL
Of the Class of 1915

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CHARLES LEE SMITH

FACULTY

JOSEPH HYDE PRATT
ANDREW H. PATTERSON
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GEORGE HOWE
CHARLES H. HERTY

INVOCATION

BISHOP EDWARD RONDTHALER, OF THE MORAVIAN CHURCH

Thou, our Father, art the God of this nation and of all its States. Thou dost rule over our people and dost provide for them; and from time to time, Thou hast also judged them for their sins, but, thus far, Thou hast always forgiven us, as a people, for the sake of the Christ, our Savior.

It is upon Thy blessing that all our institutions depend and especially our institutions of education and of learning. We thank Thee for the divine favor, which, from the outset, has rested on Chapel Hill; for its distinguished line of Presidents; for its goodly succession of Professors; for the modest thoroughness of its work, and especially for the cordial spirit which has ever bound student and instructor together on this God-blessed Hill.

And we now thank Thee for the man, who in Thy providence, has been chosen to the Presidency of this great University. We thank Thee for those special gifts which Thou hast so evidently bestowed upon him for the administration of his great task. Bless him, O Lord, today and through the many years (if it please Thee) of his coming service. Bless him in body, soul and spirit; in his family, as well as in his office. Bless him in bright days and in dark days; bless

him in every incident and experience of his noble task; and may men recognize that God is with him and deal with him accordingly.

Lay Thy benediction on this memorable occasion. Fill it with the spirit of reverence, of wisdom, and of mutual good will;—even with Thine own sweet Holy Spirit.

Bless the Governor of our State who presides over this assemblage; the member of the National Cabinet who is with us today; the Chief Justice and other Judges of our State; these educational heads and officers from far and near. And with them, do Thou bless the great body of residents and visitors and the many former and present students who now throng this Memorial Hall. May our meeting and fellowship with one another be an occasion of new impulse in us all to serve Thee and our fellowmen with the very best which Thou hast given us to be and to have and to do.

Hear us, in this our united prayer, and save us, our Father, now and always, through Jesus Christ, Thy Son, our Lord, to whom with the Father and the Spirit be all the praise. Amen.

INTRODUCTORY

GOVERNOR LOCKE CRAIG

This assemblage is worthy of its purpose. Great seats of learning in near and distant states have sent their presidents with messages of cheer and wisdom. Scholars who cultivate ideals, and statesmen who construct policies of government, have come. From field

and factory and busy mart, representative men and women who build and support the State have gathered today. We are grateful that you are here. We feel the encouragement and sustaining power of your presence. We realize, too, that throughout our commonwealth the pulsations of an earnest people beat in sympathy with us.

We come to dedicate a man to his work. It demands the energy of his life always steadfast to the high obligation that he assumes. The task calls for the noblest, for it is the keeping and the development of this institution sanctified by tradition, potential for infinite good.

On this day of the inauguration of the new president, by simple ceremonial we devote anew this University to the service of men, and in this time of militant altruism significant of human destiny, with victorious assurance we give the forward order. We raise him to this exalted place because he is worthy of our past, equal to the opportunities of the future, and because he will lay upon the altar of this his Alma Mater a priceless sacrifice, essential in every scheme for the redemption of men: a pure and earnest life.

This place is endeared to us by precious memories. The finest spirit of the past is perpetuated here and ever evolves unto higher and broader meaning. Through all our generations this University has been to us a well of strength springing up into perennial life. She enlarges her efforts with larger opportunities and with faith and courage welcomes increasing responsibilities.

In the age of "the steamship and the railway, the thoughts that shake mankind," this is no academy of the cloister, nor the voice for every wind of doctrine. This University has been and will be the exponent of the State's power, the dynamics of the State's life. Amid the strife and confusion of our aggressive democracy, she shall be vitalized by the currents that flow from humanity and in full sympathy strike the clear note for higher aspiration and nobler achievement. Sustained by all the people, owning allegiance to no man, and to naught but God's truth, she can declare with authority the creed of enduring progress. Reaching to all classes and conditions she shall gather unto her bosom the robust sons of the State to send them forth as ministers of a splendid destiny "with power in this dark land to lighten it, and power on this dead world to make it live."

The man and the hour have met. We are opening a new chapter in the history of the University of North Carolina.

CULTURE

PRESIDENT ABBOTT LAWRENCE LOWELL, OF HARVARD UNIVERSITY

Among those who have met to celebrate this day, I have been entrusted with the difficult task of speaking about culture. But there is nothing in the world more elusive. One cannot define or circumscribe it, for it has no precise bounds. One cannot analyse it, for its components are infinite. One cannot describe it, for it is protean in shape. An attempt to encompass its

meaning in words is like trying to seize the air in the hand, when one finds it is everywhere except within one's grasp. Culture is like what the ancient Hebrews called wisdom in that it has no fixed habitation, but is all-pervading and imponderable in its essence. Everyone who has experienced it knows something of it; no one knows it all; to no two people does it wear exactly the same aspect; and yet to all who have in it any share it appears real, substantial, and of measureless worth.

In general, the term is used to denote something distinct from a command of the tools of one's trade. The lawyer, for example, or the physician, or the engineer, may have a complete mastery of all the technical learning of his profession without possessing culture. This is evident at once when he comes into contact with men of other professions. He may talk profoundly about his own subject, but have nothing intellectual in common with the other men if he lives within the four walls of his own occupation and his vision is strictly limited thereby.

That so large a part of general conversation in America relates to the weather, to politics, and to sport, is not so much because these things are intrinsically more interesting or variable than in other countries, as because they are among the few subjects that everyone is familiar with and can talk about. Professional learning is, no doubt, cultivating, but standing alone, it is not culture, for the reason that it is circumscribed and includes only a narrow part of the stream of human thought. For a lawyer to look through the microscope of a man of science increases

his means of culture, for it broadens his ideas by revealing to his sight things before unknown. But the scientific man who can see only through his microscope has a very restricted vision of the world; and the same thing is true of every pursuit when restricted to its own limited field. When Charles Darwin said that in his later life he lost interest in almost everything except the pursuit of his own scientific studies, he stated that he was losing his sense of culture; and unless the loss promoted in some way his great work it was a misfortune.

At one time, not yet very remote, culture denoted a definite body of knowledge, the common possession of all educated men, the boundaries of which were fairly well defined by the curriculum of what was called a liberal education. The conception of such a distinction between liberal or polite learning and other information, underlay the squib current at Oxford about Jowett.

"My name is Benjamin Jowett,
I'm the Master of Balliol College,
Whate'er can be known, I know it,
And what I don't know is not knowledge."

But with the rapid growth of human knowledge, with the rise in rank of new professions to the same level as the older ones, with the extension of the subjects taught in a scholarly way in the institutions of higher learning, it has become obviously impossible for anyone to know more than a small part of the things that are properly termed liberal or polite. There has wholly ceased to be any fixed body of knowledge that every well educated man can be expected to

possess. Nor, save the great monuments of literature, especially in one's own tongue, can any subject be said to be absolutely essential to the equipment of a well educated man,—none that can be labelled indispensable for culture,—certainly none with which a man must be thoroughly familiar. None, on the other hand, can be said to form no part of a liberal education,—none also, of which the most complete mastery will be enough by itself alone to deserve the name. A scholar may conceivably have a most minute and comprehensive knowledge of history, or of philosophy, or of classical literature and philology, and yet, if he has strictly nothing more, not merit the title of a man of culture.

Culture, therefore, does not mean the possession of a body of knowledge common to all educated men, for there is no such thing today. It denotes rather an attitude of mind than a specific amount of information. It implies enjoyment of things the world has agreed are beautiful; interest in the knowledge that mankind has found valuable; comprehension of the principles that the race has accepted as true. All this involves a desire to know coupled with a capacity to acquire, and appreciate. No doubt men differ very much in their natural power of acquiring such a culture. Some people are born with little or no aptitude for it, others with a strong impulse for it, but no one is born possessed of it. No one can attain it without long continued toil and an effort which may be pleasant or irksome, may seem easy or laborious according to personal temperament and energy, but which is always strenuous.

If there is no royal road to learning or to culture, no broad highway that one can traverse in rapid indolence in an expensive motor car, or cheaply for a five cent fare, there are, on the other hand, many different paths leading to the goal—some of them well-beaten by the foot-steps of those who have passed, and are yearly passing over them; some less frequented and trodden only by earnest men who have the intelligence and persistence to find the way. It is with the former that our colleges are chiefly concerned because it is their duty to guide students through the most certain and quickest roads to the end they seek.

But if culture itself is elusive, the roads thereto are not fixed by authoritative sign boards, nor mapped out by universal agreement; and if culture no longer implies a recognized body of knowledge, there is no regular curriculum of studies leading to it. An attitude of mind is a much more subtle thing to produce, and many are the differences of opinion about the way to set about the task. One cannot speak, therefore, dogmatically as of general accepted doctrines, but only from the standpoint of personal conviction.

Certain principles, it seems to me, may be clearly seen, or deduced from the nature of the object in view. If for culture one must have learned to enjoy as many as possible of the things the world deems beautiful; to know enough to take an interest in all knowledge that mankind has found valuable; and to have pondered enough to comprehend the ideas that the race has accepted as true, then it is obvious that to be cultivated, a man must at some time have had some acquaintance with a good many subjects. The

number of these, however, is not so large as one might suppose, because entrance into one field often opens the gateway to others. Appreciation of good literature in one language provides the basis for appreciating it in another, and to a less extent this is true between any two different arts. The same thing may be said of the various branches of science. Each subject has many points of contact to which any new kindred thing will adhere, so that, unless it withers away by disuse, knowledge tends to roll up like a snowball. Similes are the bane of educational reasoning, and perhaps in this case it would be better to use the language in which I have already spoken of culture, and say that an attitude of intellectual attention and appreciation having been acquired in any subject, it tends to increase and to bring fresh knowledge of things similar to those in which interest has been awakened.

The moral to be drawn is that which the late William James laid down in his "Talks to Teachers"—All thought springs from a cue; therefore increase the number of cues as much as you can. The man or woman who desires to be cultivated should strive to have at least a little familiarity with as many diverse fields of human thought as possible. No great region should be wholly a strange, unexplored wilderness, traversed only by people who utter dark sentences in an unknown tongue.

A second moral may also be taken from William James. He used to insist that no one learns a new subject after twenty-nine, and the saying sometimes hurt the feelings of people who had passed that age.

Nevertheless, it is in the main true, not only because after maturity the mind is normally less receptive, but also because modern life is so full of activity, even for those who have nothing useful to do, that it is hard to find time for the heavy work of studying the elements of a new subject.

But there is another side to all this. A mere smattering of many things may give a facility in conversation, an appearance of education, a superficial aspect of culture, while the substance is hopelessly lacking.

I remember a young friend of mine of whom it was said he was striving to acquire many accomplishments but no education. It is not enough to stake out a claim to knowledge, and run the bounds. That may be of some use against outsiders, but it yields little profit to oneself. The possessor may claim the territory, but he cannot live on it. Everyone is aware of the difference between two people in their intellectual approach to a subject with which they have only a slight acquaintance when one of them has a smattering of many things without a real mastery of any, and the other has a firm grasp of the principles in some branch of knowledge. We say that the latter has a trained mind while the smatterer has not. The trained mind recognizes quickly the distinction between superficial phenomena and the underlying causes that produce them. Such a mind goes, we say, easily to the root of the matter. This is an art that can be learned, but like other arts, it can be learned only by practice, that is by getting at the root of something.

The art, or the habit of getting at the root of things is essentially an attitude of mind. So far as the subject matter is concerned over which a mastery is acquired it may be called knowledge, but as regards other subjects it is certainly an attitude of mind, and this is the more enduring. The special knowledge may pass away, but the habit of thought does not. Let me take an example from science, for the laws of nature are as fully a branch of modern culture as anything else. If one learns by the study of geology to observe natural objects not merely to see what is obvious to the untrained eye, but to notice those things that are related to geologic forces—he may find after a time that the names and characteristics of the different rocks, the detail in the succession of the different strata, are in great part forgotten through disuse, but the habit of observation will remain and can be applied to other natural objects. In fact, such a habit will almost certainly be kept from decay by constant use in many things. This is true of all study, no matter what the subject may be; and if so, a penetrating, thorough and profound attitude of mind is one of the most important arts that can be acquired.

This address deals not so much with culture, as with the basis for culture that can be laid by a college or university, for culture like all education must continue through life. All we can do as teachers is to lay the best foundation for it that we can, and the upshot of the argument here presented is comprised in the old adage that the true basis for culture is to know a little of everything and everything of something. While we may admit that this is the object to be sought, sharp differences of opinion exist, and will long remain, in regard to the means of attaining it.

One question thrusts itself prominently forward. Every man who is to study a profession must, if he is serious, master that subject well; why then, it may be asked, should he not devote his previous college course wholly to getting as wide an acquaintance with as many subjects as possible, and leave his thorough knowledge of one field to his professional training? The answer is obvious to anyone who has had practical experience The mind that deals only with elementary work in many subjects rarely gets the vigorous training needed to acquire a firm grasp of any of them. The smatterer on leaving college is a smatterer. He has never learned anything thoroughly, and although me may do so later, his subsequent training will hardly relate backwards to illumine and deepen his knowledge of subjects that was superficial when he acquired it. If the best result is to be obtained, the thorough study of one subject must be contemporaneous with the diversified study of others and radiate light into them.

Another question of a diametrically opposite tendency presents itself no less forcibly. Why should not the professional study accompany the getting of an acquaintance with many other subjects, so that both go along together, the professional training supplying the backbone of the college curriculum? This is a much more subtle, if not a more difficult question, and it is one that we must actually face, because it involves a strong existing tendency among American colleges. Again the answer to it is found only in practical experience. Professional study leading to a man's career in life, is and ought to be, almost passionately absorbing in comparision with other subjects pursued at the same time. These are apt to be regarded as of lesser importance as outlying parts of the curriculum of the school somewhat arbitrarily forced upon the student, and not of direct value commensurate with the things needed in professional life. It is well-nigh impossible, for example, to persuade a student of law, medicine or engineering that literature is for him a serious matter, on a par with his technical work. General subjects are, therefore, likely to be neglected or treated lightly when studied in a school primarily professional. When, on the other hand, professional courses are introduced into a college curriculum they are apt to suffer, not, indeed, as compared with the general subjects, but as compared with what can be accomplished in a school wholly devoted to preparation for a career. It is difficult in a college, with its alluring extra curriculum activities, to create the strong professional atmosphere that promotes the best technical training.

For men, therefore, who can give the time, there is a distinct advantage in pursuing their general studies before the professional ones. In short, there is much to be said for separating the work of college and professional schools. It follows also that the course in the college ought to cover a number of different subjects, together with a somewhat thorough study of one among them. What that one should be will vary with the personal aptitude of the student. In my own opinion, it is better, as a general rule, that it should not be too closely akin to the subject which will engross attention in the chief occupation of life; because

any direct professional knowledge that can be obtained in college is trifling compared with what can be acquired in a far shorter period in a professional school, and the attempt to obtain it crowds out some other subject that will probably never be studied at a later time.

This is not the time to review the methods of education in foreign countries. To be successful, any system must be consistent with itself, and it is unsafe to graft a foreign limb into a root unadapted to sustain it. So far as culture is concerned, our problem is to develop in harmony with our own institutions a type of education that will cause young people to enjoy the things the world has agreed are beautiful, to be interested in the knowledge mankind has found valuable, and to comprehend the principles the race has accepted as true. This is culture, and to impart it is a function of the American college.

We are sometimes told that after youths are emancipated from the rigid discipline of the schoolmaster, they cannot be made to take very seriously any studies which do not have a manifest bearing on their career in life. But if it be true that they cannot be led to work hard in an earnest effort to understand the knowledge slowly wrought out, and the civilization painfully achieved by man upon this planet, then our colleges do not deserve to survive and will certainly die.

RESEARCH

President Frank Johnson Goodnow, of Johns Hopkins University

I don't know that I can illustrate better what I wish to say about the importance of research and investigation than by telling a story which one of my friends once told me.

He was travelling on one of the steamers which go through Long Island Sound from New York to Boston. It was a beautiful night and he was up near the bow of the boat looking over the rail at the brilliant phosphorescence in the water. As the bow wave curled over flashes of lambent fire illumined the dark sea. He became conscious of the presence of a man who also was struck with the beauty of the scene. This man said to him: "Sir, can you tell me what is the cause of the light in the water down there?" My friend said, "I don't really know what is the cause, but some of my scientific friends tell me that it is to be found in the presence of minute organisms, which glow in somewhat the same way in which fireflies give forth light as they fly about through the air." The questioner hesitated a moment and then replied: "I don't believe it. I don't suppose that any man in the United States has thought more about this matter than I have, and I never thought of that."

The attitude of this man towards this natural phenomenon is, it seems to me, characteristic of the former attitude of even the most intelligent members of the human race towards the life which they saw around them. Indeed, we might perhaps say that, the

more intelligent men were, the more apt they were to attempt to reach a solution of the many problems presented to them through distinctly thinking processes. The more thoughtful they were, the more apt they were to generalize; and such generalizations as were reached were commonly based on theoretical speculation controlled by what was called logical reasoning.

The desire which the human mind has had for an explanation of the universe,—man's intellectual curiosity,—has led to the formulation of systems of what were called philosophy which attempted to explain the whys and the wherefores of the universe as well as of this earthly life.

Furthermore, the sense of helplessness which most men have had in the presence of nature has led many of the originators of these philosophical systems to discover supernatural causes for the most ordinary phenomena. Systems of theology have been framed which have endeavored thus to explain what at the time was otherwise inexplicable. Other such systems have attempted to reconcile man to the adoption of the conception that there is much that will always remain inexplicable with regard to which we must have faith in the purposes of a beneficent but inscrutable Providence.

I think it is fair to say then, that the common attitude of man towards the phenomena of life has been one of what we may call thoughtfulness. He has speculated rather than observed, theorized rather than experimented. We may go even further. We may say that this is the attitude of most men at the present time. In only one group of peoples is there a different

attitude. These peoples are those of European origin. Among these peoples, of recent years, quite a different intellectual attitude has been assumed. They have within the last three hundred years regarded with an increasing distrust attempts to explain natural phenomena by speculative and purely theoretical processes. Perhaps no better illustration can be given of the present attitude of the European mind than is contained in the rather famous modern definition of a philosopher as a "blind man looking in a dark room for a black cat which is not there."

The former philosophical, speculative, theoretical, *a priori* attitude has been replaced, however, in recent times by what is spoken of as the scientific, practical, inductive attitude. Less emphasis is now laid on mere thinking, more on observation and experiment. Generalizations are now made as the result of the consideration of facts ascertained through careful observation. When made, such generalizations are checked and limited by experiment.

By changing their attitude in this way European peoples are not, however, really making a new departure. They are rather resuming the attitude which at one time differentiated the European from other minds. More than two thousand years ago the leaders of European thought had begun to observe, to generalize from their observations and to limit their generalizations through experiments. Hippocrates and Aristotle, not to mention others, had begun the attempt to lay the foundations of scientific as opposed to philosophical thinking. But for some reason or other these first rather feeble efforts were checked and after

about 200 A. D. the European adopted for all practical purposes the intellectual attitude which had been common to the rest of mankind. For fifteen hundred years he speculated and theorized. He forgot to observe and experiment. It was only with the revival of Greek learning, about the middle of the fifteenth century, that his feet began to tread the paths of science from which so long they had strayed.

Now what are the concrete manifestations of this new mental attitude? And what are the effects which it has on educational ideals and methods?

In the first place I think we may properly say that the modern educated man, the scholar, if we may use that much abused term, is a much more modest man than was the case with his forbear. He distrusts broad generalizations, he abhors general theories, he has no faith whatever in panaceas for the ills from which society suffers. He knows that development in any direction is a slow and often painful process and that adjustment to changes in conditions will be made more easily where those affected will possess their souls in patience. He is convinced that every addition to our knowledge must come as the result of painstaking observation rather than of brilliant thinking.

In a word I think we may say that the most remarkable concrete manifestation of this changed intellectual attitude is that the scholar and the practical man have come closer together. I am afraid also that we shall have to admit that this *rapprochement* has been due rather to a change upon the part of the scholar than to an abandonment of his position by the practical man. For in the old days when the scholar

generalized the practical man often refused to accept his generalizations, and a good deal was heard about the contrast between theory and practice. At the present time, however, the sometime theoretical scholar has been replaced by the skilled expert whose opinions are requested by the practical man as a means of assisting him in the solution of the problems of daily life.

This change in our mental attitude has naturally had an important influence on our educational ideals and methods. We endeavor probably more than ever before to inculcate in those who are being educated the desire to find out as a result of research and investigation what are the actual facts and what is the real truth. Never before in the history of European education has the pursuit of truth been so ardently followed. Never before in the history of European thought has thought been so free. Never before have so few obstacles been opposed to finding out what really is. Precision and accuracy have assumed virtues they never had before, not so much because our morals have improved as because we see how necessary it is to be precise and accurate. In the old days when it was not considered possible to prove a generalization, generalizers were more daring than at present when their conclusions are subjected to the acid test of experiment.

Furthermore our educational ideals have changed in that they are much more closely related than formerly to the facts of life. There is much in human life to be studied and to be learned, which, if studied and learned, will make our lives happier and better. We have come

to the conclusion that such a study is worthy of our best efforts. Where we know we can study and really learn we naturally ask the question why should we speculate and theorize. Take for example the great field of medical research. We know that if we use the microscope, the scalpel, and the test tube we shall in all probability discover the cause and cure of disease. Why under such conditions should we not devote our attention to medicine even at the expense of some less practical subject? Take again the great fields of science and engineering. We know as a result of our past experience that a knowledge of these subjects will help us to conquer nature, to annihilate space and time through improvement in the means of communication. Why under these conditions should we not devote ourselves to the study of these subjects even if by so doing we have less time to speculate upon the origin and fate of things?

This change in our mental attitude has affected also in a most vital manner our methods of instruction. We lay more emphasis on the power to do than on the ability to think. We prize more the capacity to generalize than the power to memorize. The recitation is giving way to the laboratory. The lecture is making place for the source book and the collection of readings. We who are teaching try probably more than teachers formerly tried to get the student to do things for himself. We encourage him to become an active agent rather than a passive recipient.

In many of our higher institutions of learning the investigator occupies a place whose importance is comparable with that formerly occupied by the teacher.

Indeed in more than one of our universities appointment to the higher positions is dependent perhaps more upon productive ability than upon teaching capacity. To our former educational ideals we have added the new one of research and investigation. Institutions which were founded primarily as teaching institutions are perhaps better known for the contributions which their members make to the sum of our knowledge than for the number of students they instruct.

This attention which has in recent years been paid to research, has finally had the effect of stimulating through private beneficence the establishment of organizations which devote themselves exclusively to research and investigation and of causing governments to employ persons of ability who shall devote their entire time to similar work.

In this way the change in the attitude of the European mind, which has come about during the last three centuries, has brought with it corresponding changes in our educational ideals and in our pedagogical methods. Can it truthfully be said that those changes have not been of the greatest advantage? We must of course curb our enthusiasm for research and investigation so that it will not lead us to neglect other things of value. We must remember that we have a past as well as a future; that we even now know many things although we have much to discover and learn. We who have the young to teach must not forget our charges in our pursuit of the unknown.

If, however, we are mindful of our duties no reasonable objection can be made to our inclusion of research and investigation among the purposes of our

educational institutions. If we teach those who are entrusted to our care that there is a past without a knowledge of which the present can hardly be understood, no reasonable persons can complain if we at the same time try to teach our students to be precise and accurate and to give them the ability to act and do as well as to think and remember.

SERVICE

President Edwin Anderson Alderman, of the University of Virginia

A certain fine distinction inheres in American life because that life, as a political system, at least, was born in the romantic dawn of the democratic era, ushered in by the brilliant thinking of the great French philosophers of the eighteenth century. These forward-looking men first formulated and asserted that notion of the social order in which true individualism and true socialism complemented each other, and in which the authority which must always be administered by a few was constituted and controlled by the many. The solid and permanent glory of this nation or any nation so born must finally be determined by its ability to comprehend and to re-adapt the theory and practice of democracy, as its reacts upon society in its progressive changes, as an eternal faith, elastic enough to confront and strong enough to overcome the changing forms of human injustice.

When Thomas Jefferson was writing the Declaration of Independence, Adam Smith was writing *The Wealth of Nations*. In the heart of the American lay

the fear of kings and nobles, a belief in the perfectability of man, patience with his weaknesses, and faith in his final wisdom, if helped and guided by the co-operative state. In the heart of the Scotchman lay the fear of poverty and disorder, the instability of the masses, and a vision of ordered prosperity achieved by individual initiative unhampered by state influence. The fears of each of these great thinkers, as well as their hopes, struck and still strike deep into the human heart, and the philosophies built upon their doctrines, vitalized by the growth of the natural sciences, have created, it may be claimed, this vast complex thing we call the modern state, and particularly the American Republic. The teachings of both, though essentially antagonistic, have run a free course for over a century, and we find ourselves today a rich, powerful, prosperous people but still striving to be a sympathetic, just, and free people, with the faith of democracy still in our hearts and the weapon of public education in our hands.

The concept of democracy varies with the soul and reveals the character of the man or the people who define and use it. Our most vivid and illuminating definitions have come from the Latin races. The Anglo-Saxon has defined it less vividly but has lived it perhaps more consistently. Joseph Mazzini declared it to be the progress of all, through all, under the leadership of the wisest. Louis Pasteur esteemed it to be that order in the state in which every man has the opportunity to make the most of himself. Talleyrand cynically declared it to be an aristocracy of blackguards. Hamilton roughly described it as a great beast. Singularly enough, Jefferson never tried to

define it. Like Christianity to the Master, it was not a nomenclature to him, but a life, and its guiding principle, as I have pointed out, was the terribly simple conviction, not yet fully tested by time or experience, that unequal and prone to err as men are, you can trust men if you will train them. Conceived of as a spirit ruling in the heart of the individual, democracy means, according to the American point of view, faith in the ultimate rectitude of public impulse and the ultimate wisdom of trained intelligence. As a political system, it is that state in which men have an opportunity to earn freedom through mastery of themselves and likewise a right to govern themselves and others through the exercise of reason, intelligence and sympathy. As a working social theory democracy has greatly advanced its point of view from a theory of politics and philosophy to a theory of social and economic fairness and opportunity; from a negative fear of tyrants to a positive hope of perfection. The great grandsons of the men who debated about the rights of man and what seemed to them the Utopia of equal suffrage, now focus their thoughts upon the nature of capital, the rights of labor, the country road, the country school, the growing child, the sanitary home—a clear path from rural isolation to some such place as this. Enlightenment—*Aufklärung*—is the supreme essential of democracy while democracy is the supreme opportunity of enlightenment. If such, then, be the nature of modern democracy, it is very clear that the one thing it cannot do without is the school, and the one thing the school, high or low, cannot do without is a clear

notion of how it can train all men not only to perform the duties of free citizenship but can give all men an opportunity to obtain a fair share of the fullness of life. What the wisest parent desires for his child, that the whole community now plans to give all of the children. The acid test of all public teaching, especially the higher education—which simply means more education—would seem to be, therefore, the quality and quantity of the service it can render to society in promoting its welfare. With a touching faith in the power of education, not alone as a scheme of particularism and localism, but as a great elemental force moulding the character of peoples, America is trying to evolve a scheme of training more powerful and far reaching perhaps, certainly in its aim, than any ever before undertaken by men in this world, alike in the scale of expenditure, in the masses of men and women engaged in its work, and the millions of youth subjected to its discipline. In theory this whole undertaking is one daring, unified, correlated process, and at its summit stands the university—in a peculiar organic sense, the state university—existing both as the symbol and the servant of the spiritual insights and practical needs of its epoch.

I shall not try to define the university. Where Cardinal Newman has failed, though he enveloped the whole idea with a wonderful and beautiful idealism, I certainly need not seek to succeed, but I may try to understand its evolution. The university, as an educational form, came into being as a technical school to train priests, to teach the chief end of man to a society absorbed in other worldliness. Through a series

of other technical schools beginning with medicine, law, and philosophy, it steadily expanded, under the pressure of social necessities and the rise of new professions, into a thing so vast and varied that simple folk cannot comprehend its categories, much less its catalogues, and gaze upon its activities as a country storekeeper might gaze upon the floors and aisles of a *Grand Magazin*. Three things it must always somehow contrive to do: 1. It must investigate; 2. It must instruct within and without its walls; 3. It must publish and propagate its ideas. As the activities of a modern state began to be based more and more upon exact knowledge and exact science, the university promptly organized to train leaders and workers in those knowledges and sciences, and the nineteenth century has seen it take the last and final step in academic expansion by which it took on the character of a great co-operative public corporation, if you will, uniting on almost equal terms with the state in contributing to the material, social, and moral welfare of all the people without as well as within its walls. With a vague but sublime prescience and confidence, the universities of democracy are seeking to visualize and comprehend what constitutes public welfare in all its undefined but, to their hopes, manifold unity. Democracy understands imperfectly but steadily that it will break down of the very excess of its unmeasured idealism if it be not coordinated and buttressed by the dignity, the beauty, and the peace of Culture, and I spell this word here with a capital *C*, for I do not mean organized efficiency in handling the materials of civilization but a free personality with a tolerant mind and an open heart. Hence democracy must build museums, collect libraries, gather beauty under noble roofs and conserve such precious truth as has been handed down from ages past. Democracy knows, however, that it cannot function or order its free, varied life without the power and momentum that come out of exact, discriminating knowledge and the stability of a steadfast will. Hence it seeks to build laboratories, to endow research, to sift the masses for genius capable of the highest. Democracy also feels as well as knows that all of its laboratories and scholars will prove unavailing if they shall be doomed to work in an atmosphere of an unenlightened and ungrateful public opinion. Hence its universities must seek to organize and extend their influence in such fashion as to touch and mould the sources of public opinion. Life or death to American democracy depends upon whether its scheme of education shall be strong and catholic enough to reach not alone the youth to be educated but all the forces which surround him and which educate him — companions, family, community, a force which Fichte dreamed his university would be, "a place from which, as from the spiritual heart of the community, a current of life-energy might be poured through all its members." The reorganization of political and industrial life on the principle of democracy and stimulated by the elementary and secondary schools has brought into existence a new world of men. Refusal to administer to the needs of this new world would mean a menace to the body of civilization. To train the tenth man was the function of the ancient university. To train all

men, directly or indirectly, is the duty of the American university within whose walls I am convinced the history and destiny of democracy will be shaped. I can well fancy what a dream this appears to an old and weary civilization or to certain temperaments among men.

"Is it a dream?
Nay, but the lack of it a dream!
And, wanting this, life's wealth and lore a dream,
And all the world a dream!"

The very glory and practicality of the mighty optimism, endowing it with a sort of religious and mystic attraction, give men the impulse to live and die that it may indeed come true. One ugly peril hovering about seats of learning in past ages has at least been dispelled forever by this dream and this new function of learning. No longer can institutions be mere fortresses of exclusive knowledge engrossed in mere pride of attainment. They must dwell among and daily draw nearer to men, not in pride but in eagerness and humility. Philosophy as the doctrine of practical wisdom is at the service of mankind at least, as Kant wished it to be.

The duty of the university to care for the state is subtly supplanting, or complementing as an axiom, the duty of the state to care for the university. It is a serious question whether democracy has ever yet been able to give as efficient a government as an intelligent autocracy, and I apprehend as a result of the almost superhuman efficiency of the German empire, as displayed in this war, and of the war itself as a war of people, that we shall find it necessary to debate all

over the world not only the comparative advantages of the two systems as to their ability to spread communal welfare, to exhibit public economy in the conduct of their affairs, and to extend to great peoples standards of common comforts and fields of opportunity, but the whole question of state socialism as against individualism as the basis of democratic government. We shall not have to debate which of the two systems—autocracy, placing its whole trust in the application of physical science to material wealth or technical skill as the final fruit of civilization, or democracy, trying haltingly to understand the spiritual foundations of society—can keep its head in a tempest or protect itself from barbaric debacle. The discipline of democracy does not make for quick and blind obedience but it does induce the habit of acting for one's self and of asking one's self in every public or private crisis, where does the right lie in this matter? It does somehow exalt the intelligence of the heart which enables men and nations to understand each other above the intelligence of the mind which enables them merely to outwit each other.

There is, therefore, no need of despair. What our aims lack in definiteness and consistency they make up for in richness and freedom. If for some eras yet we must pay in terms of waste and unscientific arrangement for our patience and faith in the final coming of this richer and freer result, we may comfort ourselves with the thought that after all it is not good government as an end, but good, free citizenship as a means that education is striving for. As Romain Rolland suggests each nation must cultivate its own gar-

den but of all the garden flowers, the finest is the "wild violet of liberty." The American university, then, must include but go beyond the specific English aim, if one may dare to sum up in brief phrases the national ideal as expressed in educational forms, to train a gentleman's will and give his spirit culture. It must transcend but include the specific French aim of clarity of expression and artistic distinction. It must surpass but comprehend the specific German aim of investigation, discovery, and organization. Democracy needs indeed the truth finder, the expert, the straight thinker, the man of cultivated manner, but it needs more insistently a social environment in which university teachers are as conscious of what the people are thinking and needing as the people are conscious of what the teachers are doing. Conceived by public wisdom, sustained by public virtue, conditioned in its development by the fact that none can be well educated unless all are trained, the American university cannot withhold its hand from any of the probelms of social and moral development stirring in the nation. It may well be decided that some universities cannot undertake all of these far-reaching ends, but the state university at least must strive towards such a discharge of its functions as will cause a quicker intelligence to filter throughout all ranks of its life and will touch helpfully community as well as individual life. Universities beholding their duty in such large directions must contrive to avoid the manifest dangers of such a wide policy, for the policy in some degree must be pursued and the university must not become a sort of hysterical factotum trying to reach everybody and do

everything. The university must not fail to hold in mind that, whatever its widest service may be, its first business it to teach only those subjects in which it can defy the critics of scholars and hold the interest of learners, and spiritually it must somehow continue to be "an Alma Mater knowing her children one by one and not a factory or a mint or a treadmill." Within its walls, I feel sure that our universities must advance their standards both of requirements for admission and requirements for graduation. They must sharply stiffen their intellectual discipline and augment, if possible, the primary sources of research and investigation. Greater and more unique creative work must issue from American universities and a more vigorous discipline inform their life, and all this must and can be done without jeopardizing the democratic basis of higher education. Herein democracy as in so many other ways makes terrible demand upon the common sense as well as the spiritual vision of its servants, but the test must be met.

Our time-honored, three-fold division of government may well be expended into a four-fold division—legislative, executive, judicial, and educative—and the university justly takes its place as that co-ordinate branch of democratic government out of which may be drawn a body of experts and social-minded men of good common sense ever ready to undertake to analyze and to understand and to sympathize with the state in its making; who can organize its chiefest industry, the education of its children; who can help determine the sort of education which will really promote democracy; who can foster economic organiza-

tion in its rural life; who can vitalize and socialize the isolation of its country life; who can improve its agriculture and animal husbandry; who can justly aid in ordering its public revenues; who can give direction to its thought and can become finally aggressive and effective in the application of scientific knowledge and business sense to its affairs and spiritual unity and direction to its impulses and aims. Whatever path of service our American universities may choose, and freedom of choice belongs to them, the path of this particular University, entering today so impressively upon a new and confident era in its history, lies clear and shining before it. No just man can deny to it leadership as the chief constructive agent in the building of a new social order in an old historic state whose entire history, in weal or woe, in defeat or triumph, is the very epic of the deathlessness of democratic hopes.

This spot to me is a place of high memories and realities. Here I studied and taught and administered. Here I made acquaintance with the charm of scholarship and the obligation of public service. Here democracy for me ceased to be a theory and embodied itself in living forms. I acclaim with affection and with confidence the new high priest who today takes his place at this altar. Strength to his arm and vision to his brain and steadfastness to his heart; and may Alma Mater live and grow and flourish forever.

GREETINGS FROM HARVARD

In the absence of President Abbott Lawrence Lowell, who was unable to be present on account of death in his family, greetings from Harvard were presented by Professor Charles H. White, as follows:

"The President and Fellows of Harvard College to the Trustees and Faculty of the University of North Carolina

"GREETING:

"Harvard University sends its heartiest congratulations to the Trustees and Faculty of the University of North Carolina upon the inauguration of Edward Kidder Graham, as President, on Wednesday, the twenty-first of April, nineteen hundred and fifteen.

"In response to the courteous invitation to be represented at the ceremonies, Abbott Lawrence Lowell, LL. D., President, will be the delegate to convey the felicitations of Harvard University.

"Given at Cambridge on the fifteenth day of April in the year of Our Lord nineteen hundred and fifteen, and of Harvard College the two hundred and seventy-ninth.

"A. LAWRENCE LOWELL, *President.*"

CEREMONIES OF INDUCTION

PRESENTATION OF PRESIDENT-ELECT

Ex-President Francis Preston Venable

Your Excellency:

It is my privilege and a great pleasure to present Edward Kidder Graham, who has been chosen as the eighth President of the University of North Carolina. I take much pride in the fact that I have had a share in his teaching and training. I have watched his growth and promise and achievements through his student years and the years of service in the faculty and they give me an assured confidence in his ability and wisdom.

I present to you the President-elect.

ADMINISTRATION OF THE OATH OF OFFICE

Chief Justice Walter Clark, of the Supreme Court of North Carolina

I, Edward Kidder Graham, in entering upon the office of President of the University of North Carolina, do undertake to fulfil its duties to the best of my ability and without fear or favor; to cherish and encourage sound scholarship in its search for the truth; to consecrate all powers of the University to the intellectual, moral, and physical training of youth for the most loyal and enlightened citizenship; and wherever and in whatever form it is our privilege to see the need, I pledge the University to impartial and sympathetic service of the people of the State. So help me God.

INDUCTION INTO OFFICE

Governor Locke Craig

Edward Kidder Graham, by my authority as Governor of North Carolina and President of the Board of Trustees of the University of North Carolina, and by virtue of your election by the said Board of Trustees, and the oath by which you have pledged yourself, I do now declare you President of the University of North Carolina and deliver to you its charter and seal. And I charge you to a full realization of the responsibilities laid upon you by this office; to the necessity for courageous and constructive thought in their fulfilment; and to the duty and privilege of seeking out the intellectual and educational needs of the people in order to achieve that high destiny which was the vision and purpose of the founders.

INAUGURAL ADDRESS

President Edward Kidder Graham

This high commission, I receive from the State in a spirit of deep and reverent confidence that does not spring from any thought of personal resource. If all of the wealth of treasured memory and hope that this institution represents were an individual responsibility, it would be a burden too heavy to be borne; but this great company of her sons, and her kindred, and her friends is testimony to the wide and loyal fellowship of learning that hedges her securely round about, and

makes the individual heart strong enough for anything. Nor less reassuring, as the standard passes to an untried hand, is the host of happy thoughts released by the presence of those who since the reopening gave themselves to her guidance in wisdom and complete devotion. To them today the institution pays the perfect tribute of her abundant life that they gave their strength to promote: to her latest leader, the architect of her material rebuilding, whose wise and patient care inwrought into her standard the ideals of modern scholarship; to his predecessor, whose sympathetic insight and statesmanlike vision gave eloquent expression to the voiceless aspiration of his people and made him their interpreter, both to themselves and to the nation; to his predecessor, whose aggressive and brilliant leadership performed the essential service of making the University a popular right and privilege; to his predecessor—the historian of her heroic past, on whose heart each syllable of her story is written—who lived through a period of bitterness without a hate, who endured poverty without a regret, achieved honor without pride, and who now so deeply shares the eternal youth about him that age finds him with a heart so young and a life so full of affection and praise that he is the witness of his own immortality.

As the mind dwells on all of this exalted loyalty and unselfish devotion, once again persons, even the most heroic, fade into the background of the cause that evoked their heroisms, and our present ceremonial becomes less the installation of an individual than a reverent and passionate dedication of all of us and all

of the energies and powers of all of us to the civilization that the institution exists to serve.

The life of this institution began with the life of the nation itself; and the period since its rebirth in 1875 is the great period of national construction. In these forty years the nation was caught up in the giant's swing of its material release, and through the exploitation and development of its natural resources, through immigration, invention, industrial combination, and commercial expansion constructed a civilization startling and wonderful in the things it fashioned, in the type of constructive genius it elicited, in the new tyrannies and ideals it evolved. In this notable half-century, all America became, in the summarizing phrase of Mr. Wells, "one tremendous escape from ancient obsessions into activity and making." Its liberated energies drew from the wealth of the continent material achievements and qualities of a sort unmatched in the history of civilization, through which it became, in its own brave acclaim of conquest and creation, "triumphant democracy."

The section that this institution served was only partly affected by this great expansion; but for it, too, the period is more than anything else a period of construction and making. In the last ten years of the existence of this institution before the war, the wealth of the South was about one-half that of the whole country. In these ten years, its wealth increased one billion dollars more than that of New England and the Middle States combined. In 1875, when the University began its life over again, the whole South was bankrupt.

In these forty years of material rebuilding it too has escaped from ancient obsessions not a few, and has won, in patience and fortitude under the austere discipline of a fierce, unequal struggle, not only the spiritual compensations of the struggle, but material liberation that is not a promise but an immediate reality. And while it is under the thrill of the prosperity within its grasp, it is not primarily because in the past ten years its bank deposits and the capital invested in its manufactures have increased ten fold, that half of the nation's exports originate in its ports, that a world treasure hidden in its oil, gas, coal, iron, water-power, and agriculture makes certain the fact that the next great expansion in national life will be here and that here will be "the focusing point of the world's commerce"; the summons that puts the eager and prophetic tone in Southern life today is the consciousness that here under circumstances pregnant with happy destiny men will make once more the experiment of translating prosperity in terms of a great civilization. It is to leadership in this supreme adventure of democratic commonwealth building that the universities of the South are called, and their real achievements depend upon the sure intelligence, sympathy and power, with which they perform their vital function, and make authoritative answer to the compelling question of the people as to "what, if anything, in the way of clear guidance you have to offer, or must we look to another?"

An institution to express and minister to the highest aspirations of man was an immediate provision of the founders of the first states of the new republic.

It was a part of the organic law of North Carolina, and the University of North Carolina was the first of the state universities to be chartered, followed quickly by those of Georgia and South Carolina. They were fostered, however, not by the whole people, but by groups of devoted men who sought to have them perform for the new country the noble service of the historic colleges of the old. It was the author of the Declaration of Independence who by faith saw in the new country a new civilization with a new philosophy, and who saw implicit in that a new institution for its realization. Jefferson sought to create in the university of the state an institution that would not only through traditional culture values give to the state "legislators, and judges . . . and expound the principles and structure of government," but would also, "harmonize and promote the interests of agriculture, manufacture and commerce, and by well formed views of political economy give free course to public industry." In addition to the traditional models then existent he advocated an institution that would meet all the needs of all of the state, and to this end planned courses in manual training, engineering, agriculture, horticulture, military training, veterinary surgery, and for schools of commerce, manufacturing, and diplomacy, and in the details of its administration he planned to keep it flexible and responsive to the people's need.

But in spite of this splendid programme the state university could not come into its own in the South, nor for a hundred years be realized anywhere. The great American idea that Jefferson conceived had to wait until America itself could come into being, and

the mission of interpretative leadership passed to other hands, as the section which gave it birth lost contact with the spirit of national life.

The evolution of the American state university during the past hundred years is the record of the gradual fulfilling of Jefferson's splendid vision. It represents the vital history of the contribution of nineteenth-century America to the progress of mankind. The diffusion of wealth and knowledge, geographical and scientific discovery, new inventions and new ideals, not only put a power and a passion into material making and construction, but they fashioned institutions of training in whatever vocation the all-conquering hand of materialism demanded, and these as they developed were added to those that other civilizations had created. To the institutions that seek to express man's inner life and his relations to the past and the fixity of those relations, it added institutions that interpret his outer life, his relation to the present and his infinite capacity for progress. It seeks to reassert for present civilization what past civilizations say to America, together with what America has to say for itself. Through its colleges of liberal arts, pure and applied science, professional and technical schools it repeats the culture messages of the prophets of the nineteenth century: Arnold's message of sweetness and light; Huxley's message of the spirit of inquiry, and Carlyle's message of the spirit of work.

Is this grouping, then, of the college of culture, the college of research, the college of vocation into a compartmental organization of efficient and specialized parts, supplemented by the idea of centering its energy

and ingenuity in putting all of its resources directly at the service of all the people—is this the ultimate thought of this greatest institution of the modern state, and is its future to be concerned merely with perfecting these parts and further extending their utility?

Culture as learning, science as investigation, and work as utility, each has an eternal life of its own, and to perfect each of them for the performance of its special work will always be an aim of the university. But this conception of its function as a university is necessarily partial and transitional. Tyndall, in his great Belfast address made in 1874, points out that it is not through science, nor through literature that human nature is made whole, but through a fusion of both. Through its attempt to make a new fusion of both with work during the great constructive years of the past half-century, our civilization has caught the impulse of a new culture center. It is this that the state university seeks to express. It is more than an aggregate of parts. As a university it is a living unity, an organism at the heart of the living democratic state, interpreting its life, not by parts, nor by a summary of parts, but wholly,—fusing the functions of brain and heart and hand under the power of the immortal spirit of democracy as it moves in present American life to the complete realization of what men really want. The real measure of its power will be whether, discarding the irrelevancies of the past and present, it can focus, fuse, and interpret their eternal verities and radiate them from a new organic center of culture. This, let it tentatively define as achievement touched by fine

feeling—as truth alive and at work in the world of men and things.

Such new centers are the vital source of civilization, and the propulsive power of progress. Every now and then in human history men make a synthesis of their ideals, giving redirection and increased projection to their energies on new and higher levels of achievement. Truly great creative periods thus result from the liberation of men through new revelations of deeper and richer values in their new relations. Classical learning gave Europe such a period in the Renaissance; science gave the modern world such a period, each expressing itself through a great educational institution, typifying the union of past ideals into a new center of reality. The American state university of the twentieth century is an organism of the productive state, striving to express in tangible realities the aspirations of present democracy, as it adjusts itself to the liberations of a new humanism.

The evolution of the democratic state in the past hundred years as an attempt to actualize in human society the principles of liberty, equality, and brotherhood is parallel to that of the state university. Traditional ideals and institutions it, too, inherited that it could not wilfully discard; new ideals it, too, aspired to that it could not immediately achieve. Its continental task of "construction and making" made the production of material values its necessary concern. The incarnation of the great anti-feudal power of commerce was inevitable, not only to break the bonds of the "ancient obsessions," but to open through its material might railways, steamship lines, canals, telegraph and telephone systems, good roads, school houses and libraries, as avenues to liberation. In its development it created its own abnormal standards and tyrannies, and became so obsessed with material freedom that equality seemed a contradiction and co-operation the vision of a dreamer. Its life was individualistic, compartmental, and fiercely competitive. Its ideal was efficiency; its criterion, dividends; but present democracy, if it has not yet focused the light of the new center toward which it moves, is steadily illumined by it. Democracy has come to mean more than an aggregate of vocations, grouped for the purpose of material exploitation. The whole effort of the productive state is to unify its life, not by casting out material good, but by interpreting and using it in its symmetrical upbuilding.

Great progress toward making the state a co-operative organism in the equal distribution of all the elements of life to all according to their capacity, has been made in the evolution of business itself. "Business is business" is no longer its ultimate thought. In perfecting its parts for efficiency it discovered, not merely the value of co-operation in the individual business, but in the larger aggregates of material expansion, that the co-operation of manufactures, commerce, and agriculture is necessary to prosperity, and that the weakness of one is the weakness of all. It has come to see in addition to this extensive unity, an intensive unity in its dependence on knowledge, science, and ethics; and more deeply still that the organic center of all of its actions and interactions for liberating its efficiency and its life

to a higher level of productivity is in raising the productivity of all of the men engaged in it by liberating all of their wholesome faculties. Scientific management, which will in the present century mark as great progress in production as the introduction of machinery did in the past century, shifts the main emphasis of production from the machine to the worker. The new freedom in whatever form—in business, politics, religion, and philosophy—is a manifestation of the effort of democracy to establish the supremacy of human values, and so to make of itself the creative, spiritual organism it must be. From this new center of constructive co-operation, it is already in its effort to abolish ignorance, poverty, disease, and crime, sending confident premonitions of fuller life and new and braver reconstructions. The productive democratic state would make of itself an organism, by making its compartmental life a union of all of its parts, as the nation made of the states a territorial union. It would perfect the parts through the stronger, fuller life of the whole; it would lose none of the good of individual initiative and material success, but would translate it all into the whole terms of higher human values. It cries with the creative joy of spent life renewed:

> "All good things are ours,
> Nor soul helps flesh more
> Than flesh helps soul",

The state university is the instrument of democracy for realizing all of these high and healthful aspirations of the state. Creating and pro-created by the state it has no immediate part, however, in a specific social programme. Its service is deeper and more pervasive.

It sees its problem as positive, not negative; as one of fundamental health, not of superficial disease. It looks on the state as a producer; not as a policeman. It is not so much concerned with doing a certain set of things, as infusing the way of doing all things with a certain ideal. Not by spasmodic reform, nor by sentiment, nor by the expiations of philanthropy; but by understanding, criticism, research and applied knowledge it would reveal the unity of the channels through which life flows, and minister to the purification of its currents. It would conceive the present state and all of its practical problems as the field of its service, but it would free the term service from the narrowing construction of immediate practice. The whole function of education is to make straight and clear the way for the liberation of the spirit of men from the tyranny of place and time, not by running away from the world, but by mastering it. The university would hold to the truth of practical education that "no knowledge is worth while that is not related to the present life of man; it would reject its error that only knowledge of nearby things has such a relation"; it would hold to the truth of classical education (I quote) that "things high and far away often bestow best control over things that are detailed and near," and reject its error of concluding that because certain things are high and distant they must possess that power. It would emphasize the fact that research and classical culture rightly interpreted are as deeply and completely service as any vocational service; but it would consider their service too precious to be confined in cloisters and sufficiently robust to inhabit the walks of men. The whole value of univer-

sity extension depends upon the validity of the purity and power of the spirit of the truth from which it is derived. Extension it would interpret, not as thinly stretching out its resources to the state boundaries for purposes of protective popularity, nor as carrying down to those without the castle gates broken bits of learning; but as the radiating power of a new passion, carrying in natural circulation the unified culture of the race to all parts of the body politic. It would interpret its service, not as sacrifice; but as life, the normal functioning of life as fruitful and fundamental as the relation between the vine and the branches.

It is this organic relation to the democratic state that puts the Southern state university at the vital center of the state's formative material prosperity. "What are Southern universities doing," asks a great industrial leader, "to give economic independence to Southern industry?" It is a fair challenge, and the state university joyfully acknowledges its obligation fully to meet it. It is a part of the business of laboratories to function in the productive state by solving the problems of embarrassed industry. Science has so faithfully performed this obligation that the main arch of modern industry rests on the laboratory. Applied science no less truly rests on pure science and the liberating currents of the spirit of inquiry and investigation that is the vital spark of modern life. The first great step in the independence of Southern industry will be the realization of its dependence. Our whole electrical power liberation, significant now in achievement and thrilling in prophecy, is the co-operation of a hundred forces, the most important of which is the vital force

of unknown investigators whose labor and spirit opened the current to the wheels of productive industry. "If," says Walter Bagehot, "it had not been for quiet people who sat still and studied the sections of the cone, if other quiet people had not sat still and worked out the doctrine of chances . . . ; if star gazers had not watched long and carefully the motions of the heavenly bodies, our modern astronomy would have been impossible, and without our astronomy our ships, our colonies, our seamen, and all that makes modern life could not have existed." The aniline dye industry of Germany is not the product of the clever alchemy of a laboratory merely. It is the logical result of a great state replacing through its university "by intellectual forces the physical forces lost by war." It is the result, too, of the fusion with this of industrial statesmanship; the result of a mastery of industry's extensive and intensive relations in economic law, foreign commerce, science, and diplomacy. "Foreign trade," says the Secretary of Commerce, "begins inside a man's head, in the shape of knowledge of the country to which he would sell,—its customs, finances, language, weights, measures and business methods." The state university would make clear the fact that in its relation to Southern industry, while it regards every practical need as an opportunity for service, its still larger service is in making clear the relations that radiate from industry in concentric fields of knowledge that either enslave it if they are not understood, or liberate it in ever increasing life and power if they are understood. And their chief liberation is the setting free of the master of

industry himself. All industry that is worthy of absorbing a man's life is in the grasp of world relations and under the grim test of world standards. Any work that does evoke a man's full faculties in mastering its relations is worthy work. So it is the function of the university, not merely to bring its resources to bear in solving practical problems of industry and discovering through its inner relations the field of Southern industry as a field of statesmanship, but in discovering thereby the further truth that in perfecting its relations it becomes a liberal vocation in saving the man and all of his higher faculties, not from business, but through business. Salvation will come there or nowhere. The question for Southern industry is whether in the world opportunity that opens ahead, it will attempt the futile experiment of becoming big through superficial and selfish efficiency, or whether through a mastery of all of its relations, while becoming big it will also become great.

One of the belated visions of Southern business and educational statesmanship is that we can have here no full prosperity or civilization unless agriculture is made truly productive. In our individualistic, political and economic life we have flattered it, ignored it, or exploited it. We have lately awakened to the fact that it is an almost dead center at the heart of Southern progress, and we have had the vision that it is our function to co-operate with it fully and wholly. It is inevitable that society's need will make farming efficient as a business. In bringing this about one of two processes is possible: that it be developed as other great businesses are, with routine skilled labor under captains of

industry; or that it be made a liberal human vocation, each farm home the center of a whole and wholesome life, and perfecting the development of a definite and complete civilization. What will make it realize its higher destiny will not be a limited view of it as a manual vocation. It is a manual vocation, and as such should be trained to the highest human efficiency as a producer of wealth. It must be more deeply interpreted, however, if it is to attract and hold men of energy and initiative. In its relation to nature, to the applied sciences, to economics, and the social sciences agriculture has relations that put it on the full current of the forces that make for human culture through right relations to it as work by evoking, not only prosperity from the soil, but the higher faculties of the man himself,—making of the cropper, the farmer; and of the farmer, man-on-the-farm.

The reality of the state university's power to liberate the faculties and aspirations of the workers in the productive state depends on the force of that power as generated in it as an association of teachers and students, given wholly to the pursuit of truth and free from the distractions of making a living. The heart of this association, the college of liberal arts and sciences, has as its mission now as always to reveal the full meaning of life in its broad and general relations, and to fix in the heart of its youth a point of outlook on the field of human endeavor from which to see it clearly and to see it whole. It fears no criticism based on an interpretation of its mission as "impractical"; but it does regard as fatal any failure to evoke the best powers of its own student body. President

Wilson has spoken of present undergraduate life as "a non-conducting medium" of intellectual discipline, and President Pritchett sums up all possible condemnation when he says that it is an organization where conditions within are such that success in the things for which it stands no longer appeals to those within it. Failure to appeal may not be laid to the curriculum, nor the spirit of youth, nor to the spirit of the age. The things for which it stands in the mastery of fact, the mastery of method, and in spiritual tone will come not because they are latent in Greek or in physics; but because they are made luminous there through a revelation of the broad and liberal relations of these studies to the life curiosities of the student. A course in Greek may be as narrowing and as blighting to a thirsty spirit as a dissertation in mediæval theology; a liberal arts curriculum at its conclusion may be in the mind of the young graduate not more impressively unified and tangible than the wreckage of a once passionate contest between literature and science. The line of memory and repetition is the line of least resistance to student and teacher as it is in the dead routine of every field of effort; but the liberal arts course is not a mechanical contrivance for standardizing the crude material fed to it. It is the life history of the human spirit and its wonderful adventures in the world, unrolled to the eye of aspiring youth setting out on its wonderful adventure. For this great business of touching the imagination and stirring the soul to original activity, no formulas nor technique however conscientious will serve. For liberal training to make its connections, eager sympathetic interpretation is necessary, "with thought like an edge of steel and desire like a flame." From the center of every subject runs the vital current of its inner meaning, and from all subjects in the curriculum in converging lines to the heart of our present civilization and its culture message. Intellectual discipline, special insights, and "success in the thing for which it stands" will appeal to those within, not by means of new subjects added with the thought of gaining interest nor by repeating the assertion that the old subjects ought to have cultural appeal, but by having the thing for which it stands radiantly and constantly clear to itself and the touchstone of its activities. It is the incarnation in the individual of the spirit of the institution as it focuses and reflects the inmost message of the age. This is the source of the student's special insights, his scent for reality, and their fruitage is that productive thinking that is the supreme test of the college.

The association of teacher and student in the professional schools must have the same unifying point of view. Widely separated as the professional schools are in subject matter, they have not only a common scientific method and spirit in their pursuit, but a common culture center in their larger human relations. Arnold conceived of the professional training given at Cornell in the making of engineers and architects as an illustration of what culture is not. The criterion of the American state university is not a matter of the vocation; but whether in making the student efficient in his vocation it has focused through his studies its own inner light so as to liberalize him as a member of democratic society. It is not the function of the uni-

versity to make a man clever in his profession merely. That is a comparatively easy and negligible university task. It is also to make vivid to him through his profession his deeper relations—not merely proficiency in making a good living, but productivity in living a whole life. The professions of law, medicine, the ministry, journalism, commerce, and the rest are essential to the upbuilding of a democratic commonwealth; but they must be interpreted not as adventures in selfish advancement; but as enterprises in constructive statesmanship, liberating both the state and the man. It is the function of the university, not only to train men in the technique of law, but to lift them to a higher level of achievement by making them living epistles of social justice; not only to make clever practitioners of medicine, but to lift them into conservators of the public health; not merely to train teachers in the facts and the methods of education, but to fire them with the conviction that they are the productive creators of a new civilization.

It recognizes no antagonist in this immortal business but ignorance. Ignorance it conceives as the unpardonable sin of a democracy and on it in every form it would wage relentless warfare. To this end it would unify and co-ordinate its whole system of public education in a spiritual union of elementary schools and secondary schools, of agricultural and mechanical and normal colleges, of private and denominational schools and colleges, all as a means to the end of the great commonwealth for which men have dreamed and died but scarcely dared to hope. Fully conscious of the confusions of prejudice and the blind unreason of self-

interest and greed, it is even more conscious of the curative powers of the democratic state and its indomitable purpose to be wholly free. So it would enlist all vocations and all professions in a comprehensive, state-wide programme of achieving as a practical reality Burke's conception of the state as "a partnership in all science, a partnership in all art, a partnership in every virtue and in all perfection, and since such a partnership cannot be attained in one generation, a partnership between all those who are living, and those who are dead, and those who are yet unborn."

This is the understanding of the meaning of life which represents the highest level to which men of our civilization have attained—the highest good at which the state aims. The religious perception of our time in its widest application is the consciousness that our well-being, both material and spiritual, lies in intelligent co-operation. The state university in its sympathetic study of relations that reconcile the divisions of society, while not concerned with the differences in religious organization, is inevitably and profoundly concerned with religion itself. All of its study of men and things leads through the co-operating channels that connect them beyond the sources of immediate life to the one great unity that binds all together. The human mind, whatever its achievement, in whatever fields of endeavor, "with the yearning of a pilgrim for its home, will still turn to the Mystery from which it emerged, seeking to give unity to work and thought and faith." The state university in its passionate effort to fashion this unity into a commonwealth of truly noble propor-

tions of work and worth and worship, reverently prays as it follows the star of its faith: "Oh God, I think Thy thoughts after Thee."

Such is the covenant of our immortal mother "with those who are living and those who are dead and those who are yet unborn," "building herself from immemorial time as each generation kneels and fights and fades." She will hold secure her priceless heritage from her elder sons as the pledge of the faith she keeps; and she will cherish the passionate loyalty of her latest issue with the sacred pride that only a mother knows; she will seek guidance above the confusion of voices that cry out paths of duty around her, in the experience of the great of her kind the world over; but she will not, in self-contemplation and imitation, lose her own creative power and that original genius that alone gives her value in the world. As the Alma Mater of the living State and all of its higher aspirations she would draw from it the strength that is as the strength of its everlasting hills and give answer in terms of whole and wholesome life as fresh as the winds of the world that draw new life from its pine-clad plains. Eager, sympathetic, unafraid and with the understanding heart "she standeth on the top of the high places, by the way in the places of the path; she crieth out at the entry of the city, at the coming in at the doors: 'Unto you, O men, I call and my voice is to the sons of men.'"

GREETINGS

STATE UNIVERSITIES

President George H. Denny, of the University of Alabama

On behalf of the state universities of the nation I am glad to bring to the University of North Carolina and to its great new servant a message of congratulation and good will. This impressive function has meant to many of us an opportunity of making a pilgrimage for the first time to this charming spot.

There is something quite distinctive in the atmosphere of this place and in the life of this institution. Chapel Hill is an honored name in the history of our American academic life. Wherever that name is pronounced, it carries with it the suggestion of high purpose and of unwavering regard to spiritual values.

I congratulate your new leader that he is to do his day's work on this campus where sincere educational practice has from the beginning prevailed. There may be, in your college administration, room for improvement in many directions and for a higher order of efficiency in many things; but there is one thing with reference to this institution which, despite all its limitations and all its shortcomings, may be said without fear of contradiction, namely, that its work is absolutely genuine and its ideals absolutely correct.

It is true that the University of North Carolina, in common with the other tax-supported universities of the South, has never known the exhiliration of material wealth. It is true that she has struggled on, through

periods of inconceivable hardship, shouting from every housetop of opportunity and desire, "Silver and gold have I none." That era, however, has passed into history. Today we salute her and bid her God-speed as she stands serene upon the mount of faith and opportunity.

I congratulate you, North Carolinians, that one of your own sons, a student in your own University and subsequently a student elsewhere, has after a series in faithful service been called to direct your foremost seat of learning. Having summoned him to this great task, who will dare to deny to him the sympathy and co-operation of a single man who loves this institution and is striving to keep its commandments?

Here let me add that it is no easy task that President Graham is today formally assuming. Some of us here can bear testimony to the fact that it is a task that demands courage and patience and steadfastness and devotion. Some months ago one of my friends was being inaugurated president of the University of Arkansas. President Lovett of Texas was delivering the address of greeting. With some feeling he repeated the famous dictum of Jowett, "Never retract, never explain, get the thing done, let them howl." A former president of this institution once said that the only type of college president who makes no mistakes is the type that cunningly succeeds in doing nothing.

No intelligent man will dare question the outstanding fact that the University of North Carolina has ministered to the intellectual and spiritual life of this commonwealth with a rare devotion and an unremitting loyalty. Who can measure the height and the depth

of that service? It has strengthened and sustained and glorified the very fabric of your civilization. Without it the most splendid chapters of your history could never have been written. Without it the remarkable educational awakening that has within a generation attracted national attention to this State could never have been realized. Are you striving to establish a great school system in North Carolina? Hearken to the words of Benjamin H. Hill: "Education is like water; to fructify, it must descend."

Just one word more: I desire here and now to express the sense of gratitude that springs up in my heart as I bear testimony to the great service that this institution has rendered and is rendering in this entire Southern country. May it continue to have a rich reward! May the years to come clothe it with majesty and power!

THE COLLEGES OF THE STATE

PRESIDENT WILLIAM J. MARTIN, OF DAVIDSON COLLEGE

Speaking at the bidding of the Committee of Arrangements, for the colleges of our State I felicitate you, President Graham, on the honors which are today formally bestowed upon you. That you will wear them worthily you have abundantly demonstrated. That they are well deserved your friends will avow. As student, teacher, dean, and president in this institution, you have filled so worthily and fully each lower position that your call to higher service comes quite naturally.

You will not forget, and I doubt not it has been al-

ready pressed home upon you, that the honors of the position are necessarily associated with heavy responsibilities. It is not a bed of roses, where you lie; but it is a splendid vantage ground for service, self-sacrificing and uplifting. There is no reserve in my belief that you will measure up to the requirements of your exalted position.

The colleges of this state are most of them denominational in character supported by private funds. They are, however, as much a part of the educational life and work of the State as is this institution. As their spokesman I bring their sincerest good will to the University and a hearty congratulation to the authorities on their ability to find among their faculty a worthy successor of a noble line of University Presidents, two of whom still serve the University, one, Dr. Battle, the personal friend of my father, once a professor here, the other your immediate predecessor, Dr. Venable, whose friendship and kindly counsel I prize most highly. Mr. President, your co-workers in the building of manhood and in the training of true leadership within and for the State rejoice with you and the friends of the University over its notable past, its present efficiency, and the larger promise for usefulness in the future.

Education is a much abused term and we are at war over educational standards and values. If, however, we can amid it all remember that our chief concern in College and University is to develop manliness, an earnest desire for truth, and a passion for unselfish service, we shall not go far astray. For the attainment of such ends we can all unite, with the assurance

that the product will never be a drug on the market. The world has always had use for a *man*. True, self-forgetful leadership, of high intellectual order, and Christian in character was never more needed in the world at large than now, and the immediate future will see a largely increased demand for America's product of this kind and character. Your brethren will confidently expect that this institution, born with our independence, cradled in the pioneer days of the republic, suffering with the lost but well loved Confederacy, and now, with our united country, upon a rising tide of progress, will, under your guidance, sir, yield its full share of service to the State and nation. We wish you and the University the richest blessings of the coming years.

THE PUBLIC SCHOOLS

DR. JAMES Y. JOYNER, SUPERINTENDENT OF PUBLIC INSTRUCTION

You will observe, Ladies and Gentlemen, that I address first the new President. This was not by accident, but from deliberate purpose, for henceforth in this place in the hearts of all sons of this University, the name of our new President shall lead all the rest in honor, love and loyalty.

The first constitution of this free State adopted in 1776, in the very decree for their creation, bound in indissoluble union the public schools "for the convenient instruction of youth" and the University "for the encouragement and promotion of all useful learning."

Representing 778,000 children of the North Carolina public schools, I bring greetings on this epoch-marking day to the new President of this century-old University. As the head of one organic part of a great State's educational system, I bring a message of good will and hope and cheer to the head of another organic part of that system who is this day inaugurated worthy successor of a long line of distinguished and devoted predecessors, and fortunate heir to their successful labors.

As parts of an organic whole, the vitality and effectiveness of one part of this educational system are largely dependent upon the vitality and effectiveness of the other, each must strengthen the other and each must serve the other.

You can measure the power, the progress, the prosperity of existing states and nations by the standards, efficiency, and extent of their educational systems. The highest standards, the most efficient and extensive educational systems are found in states and nations that endow and maintain the greatest universities.

Upon this lovely hill among these stately groves more than a century ago, our forefathers set up this light of learning. Through the long years it has been shining here in beauty and in benediction, throwing its beams into the remotest corners of the State and far out into other states, kindling kindred lights in myriads of hamlets and homes and schools, brightening and broadening the lives of multitudes of men.

Into your keeping, Mr. President, has been committed this light. Under your watchful care, may it

shine on through the years to come with a farther, brighter, steadier, whiter light.

From the keepers of the lesser lights of learning in eight thousand public schools, I bring you assurance of hearty co-operation in the performance of your noble task and express for them the confident belief that they shall receive increased and ever increasing stimulation and inspiration from this University under your guidance.

THE ALUMNI

GEORGE STEPHENS, OF THE CLASS OF 1896

In one of his notable addresses Phillips Brooks made the statement that the most inspiring thing in the world to him was to see a high-minded, capable man successfully grapple with some problem of vital consequence to his day and generation. We are here today to celebrate just that sort of an inspiring fact. A man has been called to a great task, and one worthy of his powers. He comes not as a last hope to a failing cause but rather as a worthy follower of predecessors whose very success adds to the responsibility which he assumes. But in this greatness of responsibility lies greatness of opportunity. While the builders of this institution have wrought with prophetic vision they have "builded better than they knew," and have had a large part in the up-building of a great commonwealth. Through the education of the youth of the State this University has poured out into the life of both State and nation a constant stream of power and influence. As a result, vast new forces have arisen; and to mar-

shal these forces, interpret their deeper meaning and give them proper direction is a fine, big task.

The man whom we particularly honor today has not only caught this vision of service but has demonstrated that here, fitted to their hands and ready for use, is the efficient instrument by which a State shall come into a better and larger life. He has said "Your University shall serve you." The response has been instant and positive, and through the simplest and most natural methods results have been reached that immeasurably enrich the lives of those whom this institution was established to serve. Thus: Do the farmers of a given locality or county want to know why there is so little income on their labor and investment? The University causes an economic survey to be made and sets forth, with blue-print accuracy, the causes and the remedy. Is there need to stimulate public interest in education? High school debates are arranged, five thousand boys and girls participate under a well-ordered plan, and fifty thousand citizens of the State hear them. Result, a quickened sense of the meaning of public education and a corresponding forward step in good citizenship. "Ask here" is the word that has gone forth. But in answering, there goes out from this institution something more than mere cold statistics from a clearing house of information. The earnestness and zeal of those who labor here are also imparted, and the fresh and stirring qualities of inspiration put ordinary facts in their larger relations.

Men are made to know that the new road to be built out yonder in the mountains means more than a highway with good traction, compensated curves, and bal-

anced grades. It will also stimulate school attendance and church going, and make easier those active and intimate social relations so necessary to the development of commuity life. Economic values are only part of the gain; spiritual values are there also.

This masterly power to direct and inspire, combined with the vision that gives spiritual interpretation to the commonplace, puts a new quality into patriotism and tends to make culture a common heritage.

Mr. President: Throughout the length and breadth of this land, and in lands beyond the seas, are over five thousand loyal alumni for whom I am privileged to stand, in whose name I speak. There are those, some of whom are present, whose service to the University may be counted by the half century. Through them will flow into you inspiration from the rich traditions of the past. Others, well past the meridian of life but workers still, will bring to you the counsel of ripened experience in terms of present day activities. And here is a vast throng that I shall designate as those belonging to your own generation; for them I shall say this, that with you, shoulder to shoulder and heart to heart, we ask to have a working part in the task that you have so auspiciously begun. In spirit those who are absent and in person those who are here, share with you the joy of this notable occasion, when so distinguished a company has gathered to speak earnest words of greeting in fitting recognition of the great honor that has come to you. The occasion honors, too, our Alma Mater. Her life has been your life, you know her needs, her problems, her opportunities. And now your strength, which has become her

strength, will find infinite renewal in the knowledge you have of her greatness. To you and to our Dear Mother, I bring affectionate greetings from the alumni, your brothers and her sons, and here and now we pledge anew to you and to her our loyalty, deeper and more sincere today by reason of the inspiring vision of her future that your leadership has already given us.

THE STUDENT BODY

THOMAS CALLENDINE BOUSHALL, OF THE CLASS OF 1915

In greeting our new president, it is the happy privilege of the student body not to make vain prophecies of this propitious occasion, for we have had the pleasure of operating under his administration for almost two years. In that time we have witnessed a wonderful growth of enthusiasm among the students; a far-reaching extension of the University beyond the campus walls; an unmatched spirit of co-operation between students and faculty.

There are two secrets of his administration which I feel at liberty to mention.

In the very beginning he assured us of our right to the exercise of the utmost freedom. This would have been disastrous had he not at the same time come among us with teachings of the highest ideals; with an example of gentlemanly conduct and standards of Christian character.

He has given us here the freedom of the simplest democracy and he has preserved the organization by

teaching us to appreciate, accept and truly bear our higher responsibilities.

The second secret is his democratic co-operation. University freedom would have meant chaos if autocracy had been the order of the administration, but his method has been co-operation; his attitude sympathetic; his aim the fulfilment of a common purpose.

In the wonderful extension of the University over the State, Mr. Graham asked for the organization of the students into county clubs for personal work; while the administration crystallized the work in sending out literature and lecturers. Thus the administration and the students made university extension.

There is no hazing here today, not because we fear punishment from the administration, nor for fear of infringing recent laws, but because each student has been taught to hold the fair name of the University in reverence and its good reputation as his own.

Free democracy and sympathetic co-operation are the secrets by which he has won our hearts and our love; by which he has inspired us to the desire to strive for the higher and more complete ministering of the University to the needs of the State, and of producing the highest type of man to serve the State. No man, under his administration, will go out from the shadow of these walls, from the shade of these trees, and the walks of this campus without a broader view of life; a higher conception of his duty to his God, his fellow-man and his State; and a deeper attachment for those imbued with the spirit of democracy.

To offer our loyalty to our new president is super-

fluous: he has won it. To pledge our support is but a form, for we have accepted him as our leader. To assure him of our affection is to question the love of brothers. To rejoice upon this happy occasion is but natural, and to express our happiness is a task of poets —inspired and of laureate fame.

THE FACULTY

DEAN LUCIUS POLK MCGEHEE, OF THE SCHOOL OF LAW

It is my privilege, Mr. President, on this occasion, in the name of the Faculty of the University, to congratulate you upon your formal induction into the presidency, and to pledge to you the loyal support and hearty co-operation of the Faculty in carrying out the plans which I know lie near your heart for the development of the University and rendering it in a fuller sense the head of the official system of education in the State.

I speak of "your formal induction into the presidency," but your administration does not begin today. For almost two years as acting president and as president the large opportunities and grave responsibilities of guiding the fortunes of the University have rested upon you. During that time the steady growth of the institution has been maintained—a growth not in numbers alone but in the affections of the people and in usefulness to the State.

Much of this is due to your wise administration and effective initiative, and much is due also to the spirit of the time. A fine sense of mutual helpfulness and responsibility is affecting every department of our

common life throughout State and nation. It strengthens the inner spirit of the University; it permeates its activities; it is reflected in the kindly sympathies of those beyond our walls.

In the century and a quarter of its existence, the University has experienced many times of trial when your predecessors had need of strong hearts and all their faith in the institution and the great cause it represents. They did their work well and bravely, and today, in a happier time, on the threshold of your administration, we stand in a springtime of promise with larger capacities for service and greater responsibilities than ever before. But each new period brings its own new difficulties, and no one knows so well as you, Mr. President, the grave nature of the problems which confront us.

To solve these problems in accordance with the new spirit of the age, to harmonize the essential aristocracy of scholarship and letters with the democratic ideals which befit the university of a republican state, to extend the benefits of the University in an ever widening circle among all our citizens and to bring home to them helpfully the results of the scholarship and research cultivated here, above all, to foster among the eager young men assembled about us ideals of genuine scholarship, true manhood, and helpful citizenship—such seem to be some of the tasks which lie before the University and its Faculty.

The trustees have wisely selected to direct in these tasks a man in the early prime of intellectual strength, imbued with the newer spirit of the age, an alumnus

of the institution lovingly familiar with its special needs.

That your administration, so happily begun, may be long and prosperous is the heartfelt wish of your associates of the Faculty, who stand ready with you to contribute the best that is in them to a larger, fuller life for the University.

BENEDICTION

BISHOP EDWARD RONDTHALER, OF THE MORAVIAN CHURCH

The Lord bless you and keep you; the Lord make His face to shine upon you and be gracious unto you; the Lord lift up His countenance upon you and give you peace; in the name of Jesus. Amen.

INAUGURAL LUNCHEON

After the morning exercises in Memorial Hall were formally concluded with the singing of the University Hymn and the invocation by Bishop Edward Rondthaler of the Moravian Church, the delegates and guests of the University were entertained at a luncheon in the new Commons, Swain Hall, at two o'clock. A seven course luncheon was served, covers being laid for six hundred people. The central section of the hall was reserved for the delegates from other institutions and the faculty of the University.

At the toastmaster's table were seated the Hon. Josephus Daniels, Secretary of the Navy, Toastmaster; Governor Locke Craig; President Graham; Dr. Kemp P. Battle, Dr. Edwin A. Alderman, and Dr. F. P. Venable — former presidents of the University of North Carolina; President Frank J. Goodnow, of Johns Hopkins University; Miss Marion Reilly, Dean of Bryn Mawr College; Hon. Francis D. Winston, of the Board of Trustees; Bishop Edward Rondthaler, of the Moravian Church; Dr. J. Y. Joyner, Superintendent of Public Instruction; President William T. Martin, of Davidson College; and President George H. Denny, of the University of Alabama. Preceding the serving of the last course of the luncheon, the Toastmaster happily welcomed the guests, brought greetings from the president of the United States to the new president of the University, and inaugurated a round of genial and whole-souled speech-making which delighted the assembled audience until the conclusion of the occasion at half-past five o'clock.

HON. JOSEPHUS DANIELS, SECRETARY OF THE NAVY

The Toastmaster prefaced his own remarks and his introduction of the speakers, by delivering in a most happy fashion the message of greetings which he brought from President Wilson to President Graham. His opening remarks were felicitous: "I am a college president myself," he said, "and I come here today not as an editor, but as a president, to bring to this company the greetings of the great university of the United States Navy. When I hear these distinguished gentlemen talk about their great universities, I am surprised that they should call them great, when I am president of a university of 60,000 students!"

Secretary Daniels then read a telegram from Dr. George Winston, former president of the University, who was prevented by illness from attending the inauguration.

EX-PRESIDENT GEORGE TAYLOE WINSTON

"I am with you today in spirit, rejoicing over the growth of the State and the University. I propose the following toast: THE OLD NORTH STATE: May each generation find her a better State to live in, with larger freedom of soul and wider mental horizon; and may this happy evolution be achieved in the future as in the past by her noble University!"

GOVERNOR LOCKE CRAIG

Governor Craig, the next speaker, brought an inspiring message to the University. After speaking of the business depression throughout the State owing to the war, he went on: "And yet the last legislature appropriated more towards the sustaining of the University than any legislature has ever appropriated. It shows that our people are beginning to realize that the highest destiny of the State cannot be worked out in industry and in the making of money alone, but that the accumulation of money and the development of industry is all a failure unless it is inspired by the high and noble ideals that must emanate from this University and other institutions of learning. It is with these institutions to discover the alchemy that shall transform all industrial progress and all material growth into moral and intellectual progress and moral and intellectual growth. The school-teacher has done more to propagate the altruistic spirit in government than any president of this great country. That is a part of the destiny of this University, and the people of North Carolina are beginning to realize it. They may not have as many students or as big guns as Mr. Daniels' university, but it is not guns, or numbers, but men that count. This old State has waked up, and whenever you get her aroused, she is aroused in earnest, and she is not going to stop until this University is put in a position to attain her destiny. All hail to this day in North Carolina!"

EX-PRESIDENT KEMP PLUMMER BATTLE

The oldest ex-president of the University, Dr. Kemp P. Battle, followed, speaking in his usual humorous and reminiscent fashion. "Being called on to follow the Secretary of the Navy and the Governor of the State has so turned my head that I do not know where I stand. I do not know what role to assume or what kind of a speech to make, so I concluded that I would take that of an humble discoverer. You may think

that a pretty lofty one, but I assure you it is not. We say Columbus was a great discoverer. He tried to go to China—he stopped at the West Indies. But my discoveries have been of the brains of great men." Describing his meeting in Asheville, at the age of eighteen with a young man the same age, he said: "I found him possessed of wonderful wit and acquaintance with the great classics—the Bible, Shakspere, and Scott's novels. His name had never been heard east of the Blue Ridge. I reported to my friends in Chapel Hill that a great man was growing up in the West." It was Zebulon Baird Vance. Continuing his narrative of discovery, Dr. Battle said: "A few years ago I heard that a young assistant professor had come to town. He had a name much honored in North Carolina and elsewhere, and as he was nephew of a valued friend of mine, with whom I had been often thrown as a co-fighter for education, Alex. Graham, I called on him at once. . . . I found an acuteness of intellect, varied learning, advanced and wise views of educational, economic and other needs of our people, together with thoughtful and clear utterance, and rare courtesy of manner. I saw that the young man was presidential timber." It was Edward Kidder Graham. "Now, Mr. Chairman!" exclaimed Dr. Battle, "Was not I a discoverer?"

EX-PRESIDENT FRANCIS PRESTON VENABLE

Dr. Venable brought the greetings of the past executive to the present: "I rejoice to see this day. I rejoice in behalf of my dear friend, the staunch and loyal supporter of my administration, Edward Kidder Graham. I rejoice on my own behalf, for the burden of

responsibility and care which had grown too heavy for my strength is now rolled off. I rejoice in behalf of the University for I see before it from this day a growth and development and increase of usefulness which no prophet here can measure or place limitations to."

Dr. Venable then contrasted the University of the past and the present. He recalled the fact that 35 years ago there were only 150 students here, but "out of this small number came our honored Toastmaster, the Governor of the State, a President of the University here, our Superintendent of Public Instruction, a Bishop of the Episcopal Church, and Aycock and McIver who have gone on before." Dr. Venable stated that he was proud of the fact that only three other men had exceeded his length of service, and that in six years more he would hold the record of the longest continuous service in the University. He expressed his gratitude to the people of the State that the opportunity of serving the State had been granted him, since more of the youth of the State had been entrusted to his care than to any other professor.

Dr. Venable concluded by propounding a conundrum to Secretary Daniels: "Where would our Toastmaster's big university be if this University had not supplied the president of it?"

(Secretary Daniels: "Better than that, this University educated James K. Polk, who as president of the United States established a Naval Academy at Annapolis!")

DR. W. LASH MILLER, OF TORONTO

Dr. Miller brought greetings on behalf of the American Chemical Society. He offered "congratulations to Dr. Edward Graham on his elevation to the presidency of the University of North Carolina; to Dr. Charles Herty on his election to the presidency of the American Chemical Society; and to Dr. Francis Venable on recovering his liberty after many years of devoted service to the State. Dr. Miller was the bearer of official greetings from the President of the University of Toronto. "May I hope, sir," he said in conclusion, "that this first official communication between these institutions may not be the last, for though separated by many miles and situated in very different surroundings, the two universities are pursuing the same ideals, by the same businesslike and efficient methods."

MISS MARION REILLY, OF BRYN MAWR

Miss Reilly, who was accorded a particularly cordial reception, brought greetings from Bryn Mawr and from the women's colleges of the country. "All our educational institutions," she said, "are so closely bound together that in congratulating you we seem also to congratulate ourselves on the long historical past of this University and on the splendid future that is before it. In the original act authorizing this University there is a very wise sentence: 'It is the duty of every legislator to consult the happiness of the rising generation.' The legislatures and authorities have most surely succeeded in carrying out this duty. All the tribute which has been paid today, all the history which has been told, show that the University has consulted the happiness of the generations that have risen."

DR. C. ALPHONSO SMITH

Dr. C. Alphonso Smith delivered the congratulations of the Modern Language Association. "The thought that has been increasingly with me from the very beginning of these exercises, is that the University of North Carolina has today not only inaugurated a new president but inaugurated a new and wider educational policy. The very concept of the state university as an educational agency is undergoing a seachange to something richer and rarer. The strangest fact presented by the history of education in the South, is, to my mind the slow evolution of the state university as a distinct kind of university. This evolution can best be studied in the South because the South originated the state university idea." He then sketched the progress of the idea through three stages. The first he called the 'pinnacle' or aristocratic theory; the second the 'keystone' theory, marking the first step in the democratization of education by making the university the keystone in the educational system of the state; and third the 'dynamic' theory, when the university becomes a great dynamo to release and transmit the forces of the state and the nation.

Dr. Smith declared his belief that the history of the University of North Carolina best illustrated the interchange of these progressive ideals, and offered in conclusion this sentiment: "The University of North Carolina, once the oldest, now the youngest state university."

MR. JOHN BLAIR

Mr. John Blair, Superintendent of the Wilmington Public Schools, speaking as the representative of the City and State School Superintendents, brought hearty greetings. He spoke in hearty appreciation of the University men with whom he had been associated in his work, and of the educational system 'inherited' from the University, reminding the audience of the fact that it was "a young man from the city of Wilmington, Hinton James, who walked all the way to Chapel Hill from that seaport town and matriculated as the first student of this University." In conclusion Mr. Blair added greetings from the City of Wilmington: "I presume, Mr. Toastmaster, that you called upon me because I have the honor of representing the only available naval base in the borders of North Carolina. . . . It is my very great pleasure to bring to you greetings from our chief seaport town."

PRESIDENT D. H. HILL

Dr. D. H. Hill, in delivering the greetings of the A. & M. College, related a tradition of the Catawba Indians. After describing the symbolic ceremony of inducting a new chief into office by presenting a basket containing earth, salt and meal, Dr. Hill continued, "With cordial esteem I present you, President Graham, on the day that you are inducted into office, an imaginary basket, containing the three primal elements used by the Indians. The earth typifies the hope of your friends that you will improve from year to year the physical equipment of the great University confided to your care. The salt is to signify the expectation that you, while pressing forward to new

achievements, will preserve in students and faculty the high traditions, the manly virtues, the robust thought, the admirable democracy that has made the University a nursery of men. The meal is emblematic of the conviction that you will seek to add to the mental subsistence of the young men confided to your leadership such broad conceptions of duty, such intense patriotism, such clear ideals of a citizen's responsibilities that every graduate of the University will enter life consecrated to service."

PROFESSOR WM. A. NITZE

Dr. Nitze, who brought congratulations from the University of Chicago in person, related the story of the American who told an Englishman that George Washington had thrown a penny across the Delaware River. "Ah!" said the Englishman, "That's impossible. No man could do that." "But," said the American, "you forget that in that day a penny went a great deal further than it does today." In our college and university work, words used to go a great deal further than they do today, and it is most gratifying, therefore, that a university with the prestige of the University of North Carolina has seen fit to choose as its president a professor of English literature. "In bringing to this University the greetings of the University of Chicago, I bring to you in particular the congratulations of our English department."

DR. CHARLES BASKERVILLE

Dr. Baskerville offered congratulations on behalf of the New York Academy of Science, and of the College of the City of New York. He spoke in terms of affec-

tion of his old days as a student and as a professor at the University of North Carolina. "Whatever I have done in my work as a chemist is due in large measure to my training at the University under the guidance of Dr. Venable," he said, and concluded with graceful felicitations to the new president and congratulations to the University and the State.

HON. T. W. BICKETT

After a humorous preamble, Mr. Bickett announced: "On this day there has been launched a big unit in the forces that make for civilization, a unit that I believe is divinely commissioned to upbuild in this commonwealth a kingdom whose power and whose glory shall be the cunning hand and the cultured brain. I congratulate the people of North Carolina that the president of this University brings to his office a sympathetic interpretation of the thought of all the people of the State, an abiding faith in the fundamental excellence of the average man, and a heart that is more quickly stirred by the aspirations of the men in the fields, in the streets, and in the shops than by the thunder of the captains and the shouting. I think that this interpretation, this thought and this feeling constitute his call and his commission and afford the surest guarantee of the wise beneficence of his administration."

DR. EDWIN MIMS

Dr. Mims delivered the congratulations of Vanderbilt University. His opening words were expressive of his love of North Carolina and for the University. After a personal tribute of affection to the new president, Dr. Mims expressed rejoicing in the honor bestowed upon him.

"I believe," said Dr. Mims, "that this man is destined to throw light on the most important problem that is before the American educational world today, the development of the college of liberal arts." Continuing, Dr. Mims expressed the belief that the professional school is well established but that we have no clear idea of what the modern college should be. Declaring the beloved Dr. Graham to be the living incarnation of the typical product of the modern American college, he expressed faith in his power to solve the problem. "What is expected of a college man today?" proceeded Dr. Mims. "Are the men coming out of our colleges more thoughtful men? I believe that loose thinking is as dangerous as loose living and that right thinking is as essential as right living. What do our college men think about today? What do they talk about? Do they know a good man when they see him, a good book, a good job when they face it? I believe the most hopeful thing about this institution is that the college of liberal arts is such a fundamental part of the institution that this new president is going to interpret anew in the lives of these students, what culture means, what scholarship means, and what a wise man who comes out of our colleges ought to be."

HON. JAS. S. MANNING

After a number of reminiscences of the days of the University reopening, Mr. Manning concluded: "There were behind that reopening of this University men in North Carolina devoted not only to the State but to the institution, men whose courage and faith in the

State had been tested. . . . It was an auspicious day. It betokened the awakening of a great people. . . . We see today something of the result of the dreams of these men.

"I congratulate you, Mr. President, that you take charge of an institution that is not an infant but a giant reveling in its strength, ready to serve, equipped to serve, and willing to serve."

INAUGURAL RECEPTION

From 9:00 to 11:00 o'clock in the evening the University entertained its guests at a reception given in the Bynum Gymnasium.

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